THE PACIFIC

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Pac Theo Sem
Reading Room

THE SERMON OF ST. FRANCIS.

"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone today
Shall ye be fed and sent away.

"Ye shall be fed, ye happy birds,
With manna of celestial words;
Not mine, though mine they seem to be,
Not mine, though they be spoken through me.

"O doubly are ye bound to praise
The great Creator in your lays;
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.

"He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care!"

—Longfellow.

Pacific Theological Seminary

THE PACIFIC

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AMERICAN-JAPANESE RELATIONS.

It is folly to say that the relations between the United States and Japan are as they ought to be and such as may reasonably be expected to stand. It was given out last week in the East by the Federal Council of Churches that the Japanese are by no means assured that we are meeting the issue which has grown out of California's Anti-alien land law, and that "a trivial event might easily bring a series of deplorable circumstances."

The last number of the Congregationalist contained the following editorial:

"Dr. Doremus Scudder of Honolulu starts soon on his return trip after putting in some quiet, effective work in behalf of a better understanding between the United States and Japan. He considers the present situation extremely critical, but, like Dr. Sidney L. Gulick of Japan, who is in this country on the same errand, believes that prompt and righteous action on the part of this country can avert trouble."

The New York Sun for December the 4th contained an article bearing the caption, "No Danger of War, Says Dr. Gulick."

But in the body of the interview with Dr. Gulick wo find that he did not say that there was no danger of war. What he did say was that "there is no danger if we deal courteously and righteously with the Asiatic."

"On the other hand if we are indifferent to the obligation of our treaties then gradually a psychological condition may arise, both over there and over here, the consequences of which would be impossible to foretell."

Dr. Gulick said to the Sun reporter that these were the words used by him in a comment a few weeks before on Congressman Mann's speech, adding, "The next day one of the papers reporting my speech had the startling headlines: "U. S. Japanese War Sure, Says Dr. Gulick."

Now the facts are that Dr. Gulick neither believes that there is no danger of war with Japan nor that war is sure. He said not long ago that it was not possible for anyone to tell what would happen if our unfriendly treatment of the Japanese went on for several years.

Dr. Gulick is reported by the Sun reporter as saying:

"For hundreds of years the Japanese nation has been ruled by feudalism. The centre of feudalism is a moral code that makes honor and loyality its principle, so that to this day Japanese put honor above every other consideration. Discourtesy and what they may regard as an insult they feel far more keenly than other people.

"Many of the people of Japan are not concerned in the economical aspect of the California alien land question. There is no doubt that if the Americans would welcome the Japanese many would be glad to come over. Japan is not concerned in seeking to get our doors open because of the "gentlemen's agreement,' whereby Japan voluntarily agreed six years ago to keep all laborers from this country. There are 7,000 fewer Japanese laborers in the country today than there were six years ago. But she is concerned in the fact that there is a continuous agitation in this country to exclude by the same kind of invidious legislation enacted against Chinese; and Japanese feel that it is impossible for them to remain on a basis of friendship with us so long as we continue to maintain laws now in force and to agitate in favor of enacting still more drastic measures.

"I am convinced that if we treat the Japanese on the principle of loyalty, and the Japanese understood it, or upon the basis of the younger and the elder brother, a figure drawn from the Confucian ethics, no country would respond more loyally than Japan.

"Japan is essentially of an idealistic nature. I don't mean to say she is perfect. She has many and serious faults, as we have ours. But the Japanese respond to treatment that is on the basis of courteous relation in a fashion that they would not if the basis were merely that of economic advantage, for in the former case the principle of loyalty is involved."

It was given out not long ago that California agitators, not satisfied with the enactments of the last legislature, will seek in the one soon to convene more drastic laws against the Japanese.

Concerning this the Sunset magazine says editorially:

"Anti-Japanese statutes are not needed. The number of Japanese in California is decreasing. Japan is faithfully observing its part of the Gentlemen's Agreement. Hostile action or agitation will not only be filled with potential danger to the peace of the country but, aside from this aspect, it will be extremely bad taste. Japan is among the twenty-seven nations that have accepted an official invitation to participate in the San Francisco universal exposition; Japan next year will be officially a guest of the United Staes. Considerations of mere courtesy and good manners should have weight enough to forestall a wholly unnecessary, uncalled-for slap at an invited guest.

"California legislators with anti-Japanese bills in their pockets should beware. This is no time for cheap politics. A fearful responsibility rests upon the man who needlessly lights a match in the powder magazine. If the California press will take a decided stand right now, if it will impress upon foolhardy, selfish, thoughtless legislators the gravity of the situation, and the urgent need of wise restraint, the press will render the entire country a patriotic service."

We do not believe that many papers have taken a stand.

There was a brief article by Mr. Chester Rowell in the California Outlook, from which the following is quoted:

"The right of agitation is the one inalienable individual right of every American, and the right to introduce any bill wise or foolish is the absolute right of the individual American legislator. Therefore if any particular state legislator wishes to introduce anti-Japanese legislation and to advocate its passage in any language he chooses, offensive

or otherwise, there is no power in all America to curtail that privilege. The majority of the legislature can refuse to favor such bills, but they cannot prevent their introduction."

Mr. Rowell expresses the hope in the first place that all the legislators will exercise self-restraint but that if anyone does start agitation, he will not be supported therein. His article ended with reference to the exposition:

"The Japanese participation is of course the key to the whole Oriental significance of the exposition."

We wish that such papers as those edited by Mr. Rowell and such publications as the Sunset Magazine would step up higher and consider the proposed Japanese legislation without thought of its effect on the exposition. Simply to stave it off and let it come up two years hence would open up the way for the Japanese to regard us as mercenary and dishonorable, and that would add to their exasperation if more drastic laws should be enacted.

Legislation now might be bad for the exposition. Measures postponed for that reason and enacted two years hence would be much worse for the country than if enacted now.

PACIFIC COAST NOTES.

The First Congregational Church of San Francisco has ordered 1,000 copies of the Pilgrim Hymnal which will be used as soon as it enters its new building. This hymnal was recommended by Dr. Aked, who considers it the best that has been published.

The First Congregational Church of Walla Walla will observe its 50th anniversary the first Sunday in January. It is the oldest Congregational Church in Washington. The Rev. Dr. Brooks of Berkeley has been invited to participate in the services and has arranged to be there.

Fifty students will go from the University of California to the conference of college men at Pacific Grove which meets the last week in this year and the first week of next year. Among the speakers will be the Rev. Drs. W. H. Day of Los Angeles, R. C. Brooks of Berkeley, and George Sherwood Eddy.

The Rev. Dr. David G. Wylie, one of the representatives of the Mission Boards of the Presbyterian Church, who made a visit reecntly to several of the large cities on the Pacific Coast in the interests of the church work, writes in the Herald and Presbyter: "My trip impressed me profoundly. The men of the Pacific Coast are alive and alert. The church there is engaged in a terrific struggle, but is doing a superb work for Christ and his kingdom. As I look back over the trip, my heart thrills with gratitude that I had the pleasure of meeting so many men who are active and earnest in their efforts to build up the kingdom of our divine Lord."

The official statement in Washington shows that the prohibitory amendment was carried by 18,691 majority. It is noteworthy that in Western Washington where it had been confidently predicted that the majority against the proposed amendment would be 50,000 at the very least it was only 3,688. In King county in which is the city of Seattle, the majority against was only 15,598; and in the county in which Tacoma is situate it was only 2,882. In Western Washington five counties gave a majority against the amendment; in Eastern Washington only one—Garfield, and there it was only 46. Yakima was the banner county in favor of the amendment, giving a majority of 5,106. Skagit was the banner county in Western Washington, giving a majority of 3,694.

The Summer School of Religion which will be conducted by Pacific Theological Seminary in 1915, will open on the 21st of June. Professor Walter Rauschenbusch of Rochester Theological Seminary, will give thirty lectures on "Christianity and the Redemption of Society." Professor Buckham of Pacific Theological Seminary will have a course on "Our Enlarging Conception of God;" Professor Bade one on "The Revaluation of the Bible;" Professor McCown one on "The Life and Significance of Jesus." Professor Rugh of the University of California, will have a course on "The Moral and Religious Leadership of High School Boys." The Rev. Dr. R. C. Brooks one on ""Religious Doubts and Difficulties of Modern Men," and Dr. Cope of the Religious Education Association, one on "Ideals and Methods in Religious Education." There will be a fee of $3.00 for each course, or $15 for all.

With the title, "Our Widening Thought of God," the address given by President Nash of Pacific Theological Seminary, at the Scottish Rite Auditorium meeting, in San Francisco last March, has been printed in an attractive booklet by Paul Elder and Co. In a prefatory note mention is made of the printing of this address in The Pacific and in the pamphlet, "What We Believe," with the title "Our Changed Conception of God," and of the wide circulation of the pamphlet, and it is added: "This address is now published in the hope that it may reach a still larger number of thoughtful readers who may be helped through confusion into clearness of mind and sustained in their religious convictions. The author assumes to speak for no one but himself. There are, however, large and enlarging numbers within and without the churches who hold the interpretatations here offered and find life deepened and enriched. These are not final conceptions. Spiritual experiences will be granted yet wider horizons and profounder realities in the knowledge of God. Life is infinite and 'the rapture of the forward view, is endless." Among the thoughts which the Paul Elder Company pick out and use in a little folder announcing the book is this: "Doing the will of God is no grudging obedience to arbitrary commands, no mere fulfillment of written orders. The will of God is His infinite energy working in perfect love toward his perfect ends. And doing His will is accepting our Father's purposes and throwing all our kindly force into the onward sweep of his power." The price of this book, attractively printed and rubricated, bound in flexible national cover, is 25 cents, net.

AN ANSWER TO A LETTER ASKING ABOUT PRAYER.

The following appeared on the calendar of the First Congregational Church of Berkeley last Sunday. It was, as the caption indicates, an answer to some questions about prayer, and was printed on the calendar we presume with the hope that it might prove helpful to others than the one for whom it was written:

"Your question about prayer is in the minds of many thoughtful people these days. The perplexity comes in part, I think from the profound change in the conception of God to which we have not yet entirely adjusted ourselves. Our God no longer dwells apart from us beyond the skies. We need not beseech Him as if to overcome His unwilling-

ness. If He answers our requests, He need not reach down from the skies and interfere with the ordinary course of life and so startle us into a recognition of His power. His tabernacle is with us. He dwells within us, 'nearer than breathing, closer than hands and feet;' 'never so far as even to be near.'

"Go deep enough into any human life,—deeper than the consciousness of our bodily needs, deeper than the level of our conscious thoughts and desires, deeper than our earth-born and short-sighted purposes—go deep enough and we find the fountain of our aspirations, the light of all our seeing, the love that kindles all human love, down underneath the surface of our hungry, hurrying lives. Within, we find, 'the secret of His presence,' the token of the everlasting strength and tenderness. We shall find the presence of God then, not by going above, or beyond, or away, but within. Do you see what I am trying to say, and do you see how it bears upon the matter of prayer?

"If we are living simply on the level of our bodily needs, prayer has not very much significance and may easily drop out of our lives. If we are living where we are simply conscious of ourselves, where we think much of ourselves, prayer may easily drop out of our lives. If we live where we are conscious of the Self within ourselves, if we become God-conscious, then prayer becomes the truth of life; it becomes not so much a matter of words ('saying our prayers') as it does an attitude of soul. 'Thrice blest are those whose lives are faithful prayers, whose love in higher love endures.' Then prayer is not an effort to overcome God's reluctance, but to take advantage of God's willingness. Then prayer is not so much telling God what we want as listening to discover what God wants. Then the answer to prayer is not something brought to us out of the skies, but something given to us on the stream of life. Then prayer is fellowship, not with our bodily wants, nor with the tide that goes noisily by, but with the spirit of the Eternal. Then the answer is not so much in things, but the empty stream is filled with the incoming tide; the heavens are opened; there is light upon our way; there is peace within our hearts; there is power, not ourselves, breathing through what we seek to say and do.

"Does that suggest a working hypothesis? If it does, after you have tried it, write again, and put the questions that come from your effort to practice the presence of God, and I will try once more to answer.—R. C. B."

"A MINISTRY TO MODERN MEN."

The address, to the students, by President Nash at the opening of Pacific Theological Seminary this year has been printed in pamphlet form. The caption of this article gives the subject. We quote a few paragraphs from the address:

"Those whose need of you is deepest are the men who are playing the swifter game with the mightier forces of life and death. They are thinking, and should be guided. They are moving, and should be shown the way that is really forward. They are doing things, and should be taught the true success. They have power, and should be given high aim.

"And by the same token these are the men who are worthiest to be won. I understand the truth about the worth of every soul. And you understand me when I say that one of these keenly alive men shall chase a thousand of the other sort and two put ten thousand to flight. These are the men whose lack we deeply suffer in the church. We must have the men of power or we shall not take the kingdoms of this world for God. Many of them—captains and generals of finance, politicians and statesmen, industrial leaders, teachers and educators—are now lost to the church and lead hosts of followers away with them. They can be recalled, but not on the old terms and methods. They do not mean to lose all religion and would be willing to recover more of it, but they will be first and always modern. They do not know how to be anything else. If your religious conceptions and methods have come down from the past, these modern men are not for you. We must have more ministers who are so thoroughly modern that they can reach such men and so truly spiritual that they can lead them to God. How engaging a ministry that would be you can easily imagine if you are red-blooded; how difficult, there is no time to tell today; how rewarding to the workers and the church is implied in what has already been said.

"Your work, then, would be to show men how to be both modern and religious. You should get a profound conviction that they can be both. I repeat that, if they could not, multitudes of the strongest would be wholly lost to religion, so determined are they to be modern. Many ministers act as if they thought the combination impossible. Their religious speech dates back a hundred years. They present conceptions of truth—not truth itself, but interpretations of truth—which even the most thoughtful and forward Christians used to believe. Back to those forms of faith they are vainly trying to call men who are now thinking in other terms and living in changed social conditions. These men cannot be drawn back into the past. The old Gospel must be brought forward to them; and that is being done in many instances with splendid power and effect. The essential truths of the Gospel can be restated and adjusted to the most advanced truth in other departments. No man needs to leave the church and discard organized religion on the charge that Christian truth cannot be harmonized with other proven truth and therefore cannot be true. Your fascinating task is the restatement of Christian truth in fresh and compelling terms from which your liveliest hearers cannot pull away. And your task is so to present the Christian way of life as to make it seize these men who think they have outgrown it. You must not try to drag them back into the simple moral conditions of their fathers. You must show the Gospel pervasive and masterful in current circumstances wherein these men exult. Men can be both modern and Christian and also in the church, but many do not think it possible. Exhibit and explain and enforce the combination; to what more inspiring labor could you turn?

"Do you not believe that such readjustment of the Gospel is both gloriously possible and desperately required? Think how radically different the present world of men is. This is supremely the age of conscious power and action, of material resources and open doors, not an age of lowliness and dependence, of a sense of sin, of a remedial use of sorrow and suffering. The great word is not renunciation, but opportunity. If you are heavely impressed with what you are giving up, you cannot run a victorious ministerial course today. If you preach the ascetic duty of stripping life bare of its furnishings, of doing without life's resources for Christ's sake, which until recently was a dominant message, you will preach to empty pews or the shrugging shoulders of men who know better. If, on the other hand, you preach that all things are ours, but that we, together with all we get and do and become, are Christ's and God's, the notes of self-devotion—which is other than the old idea of sacrifice—will sweep the soul's chords of

gratitude and generosity and heroism. Christianity today must be presented as more active than formerly, more joyous, more pervasive and comprehensive of life.

"I do not mean to indulge in instruction, for which your teachers here are furnished and ready. I only desire to urge your surpassing privilege of showing modern men how to be Christian, of making Christian truth intelligible to their ways of thinking, of making the call of Christ vibrant and compelling in the market place and the forum and the stadium. I urge that the men who are most alive are best worth winning. I urge that your business is not to protect Christian truth in some venerable interpretations thereof, whether few or many understand and heed, as the Roman Church reads its services in consecrated Latin; but that your business is to fix your main thought on living men and to use truth in such parts and presentations thereof as will catch men and help them live in God the Father. I earnestly believe that such modern ministry will lead many of you forward more or less into what is called new theology. I make this remark solely in the interest of frankness and repeat my earlier disclaimer, that my purpose this hour is not doctrinal. Regarding the minister's use of truth, I have in mind far more than the differences between old and new theology, far more than the minister's creed. However he formulates his conceptions and however he is classified, I am thinking of the myriad fresh, interesting, cogent, winning ways of presenting the Gospel and using his personal influence which this modern day demands. Think out Christian truth into such tenets and convictions as shall seem truest to you. Put those tenets and convictions forth in such public speech and personal ministry as will do most for men. If you find they do not lay hold of living men, inquire further into your tenets and messages; do not say haughtily or bitterly, 'This is the truth, and men are awful sinners to refuse it.' They are sinners, but not such awful sinners as that! They are as incurably religious as incurably modern. The truth of Christ can be so presented that they will embrace it; if you are not doing so, learn how and do it."

CHRONICLE AND COMMENT.

The British Congregationalist has changed from a weekly to a monthly publication on account of financial stress caused by the war.

The Herald and Presbyter says editorially: "Liquor advertising is prohibited in the State of Washington as a result of the recent election by which the whole saloon business is wiped out of the State. This should be the case everywhere. No newspaper should be permitted to enter a respectable home bearing a whisky or beer advertisement. It is an injury and an insult. The time will come when no paper will dare to carry so enormously wicked and disreputable a thing as a liquor advertisement. This is a matter that public sentiment may bring about, almost anywhere. Then where sentiment is crystalized into law, as in Washington, the law can prohibit it and will. There must be continued emphasis upon these points. There must be no let-up in the work of education and of law."

Under the caption, "The Worthy Son of a Great President," Daniel A. Poling writes in The Christian Endeavor World: "James R. Garfield, son of the martyred President, James A. Garfield, was the gubernatorial candidate of the Progressive party in Ohio this year. Mr. Garfield, who was born in 1865, just at the close of the Civil War, has served his State in the lower house of Congress, and was secretary of the interior under President Roosevelt. He is a man of sterling Christian character, and his public record is above reproach. During the Ohio campaign this year Mr. Garfield gave uncompromising support to the prohibition amendment. In every speech he declared for State-wide and nation-wide prohibition. It is interesting to note that, when the bill-boards of the country were carrying the large Anheuser-Bush beer-posters with pictures of Presidents Lincoln, Grant, Garfield, and Cleveland, James R. Garfield at once communicated with the Anheuser-Bush Company, stating that his father was a total abstainer. He quoted extracts from some of his father's public statements which repudiated the saloon, and requested that the Garfield posters be immediately withdrawn. The St. Louis beer-manufacturers instantly complied with the request, and all the Garfield posters were at once pasted over. Mr. Garfield, of Ohio, is a representative of the growing company of influential political leaders who are outspokenly committed against the liquor traffic."

A STATEMENT OF RELIGIOUS EXPERIENCE AND BELIEF BY A JAPANESE.

(The following is in part the statement made by Mr. T. Hayami, pastor of the Japanese Congregational Church of Seattle at the time of his ordination, November 11, 1914.)

Mr. Moderator: and the Members of the Ecclesiastical Council: I deem it my great privilege and honor to appear before you this evening and state briefly how and why I became a Christian, what I believe to be the essentials of Christianity and the reasons why I am going to enter into the ministry.. My conversion did not take place in a day. I was born in 1881 in a small village near Sendai, the capital of North-eastern Japan. I was not blest with Christian parents. But I thank God that both my father and mother were deeply religious people. We had a little family Buddhistic shrine and a sacred niche, dedicated to the national guardian God of Shintoism in our home as in most of the homes in our country. Morning and evening services in which the father acted like a priest, were observed very regularly and the daily homage was made without intermission.

From the time beyond my memory I was taught to pray, fear and worship the Gods. Pilgrimage to the temples and shrines was often made. I well remember that when I was about seven years old, my younger brother had trouble in his eyes. And I went to the God of fountain head and prayed to the god that he would deliver my brother from the disease, and my brother was healed. Our people are as a rule very religious in all things. They worship an unknown god beside the eight million of gods, which they claim to exist.

As the western civilization came in materialism and skepticism came with it; consequently most people lost faith in polytheism and the pendulum swung to the other extreme. The so-called intelligent people came to regard religion altogether as superstition. It is said in some parts of the country temples and shrines were destroyed mercilessly. The Government prohibited the teaching of any sort of religion in schools. The result was that with the loss of religious faith the people lost moral earnestness.

At the age of fourteen my father died and I had to leave my home in the country for the city to get my high school education. I was a good student, but I had no hope, no god but worldly ambition. As to Christianity, I had

no chance to understand what it really was. The idea that Christianity was a prohibited religion ruled our minds long after the prohibition was declared. No missionary ever came to our country village.

The very first thing that led me into contact with Christians was when I was about ten years old. In a small town where my aunt lived there was a physician who was of good reputation and full of charitable work and beloved among the townsmen. The only charge made against him was that he was a Christian. While I was there I happened to attend a meeting of the Christians there. It was a social gathering held on a beautiful hillside. For the first time in my life I saw a foreigner. He was a man about fifty years of age, gentle looking, and not at all terrible to look upon as I supposed every foreigner to be. I could not understand what the missionary said. With curious eyes I watched the Christians sing hymns and offer prayers. But the thing that struck me most was the spirit and manner with which the physician and other Christians treated me. The kindness and brotherly love shown to me was deeply impressed upon my mind. This was the very first seed sown in my mind. From that time on the scales of prejudice in my eye seemed to fall off. I was wondering what was the mainspring of their noble conduct and purity of heart.

As I said before, I went to the city at fourteen without God, without religion, without high noble ideals but with worldly ambition. Temptation of various forms assailed me and I found myself powerless against these temptations. For the boy or girl leaving home the city is not a safe place to study. I had learned much of morals and lessons in ethics but had not enough power to resist against the evils of the world. I wanted to have a policeman in my heart so that he might guard me against fiery darts of the evil one. In vain I sought the relief in Buddhism and the teachings of Confucius.

Just at that time I came to know some of my fellow students who were of high reputation for their noble character as well as their good scholarship. And I wanted to be like them. I wanted to be a Christian, but I did not know how.

So I visited a certain missionary and told him that I would like to be a Christian. How can I be converted? Then the missionary gave me a pamphlet entitled "The Deity of Christ," and a copy of the Apostle's Creed, and said, "If you read these over and believe what is written in them, and deny your old religion in the face of your family, you can be baptized." I read them and was disappointed. It wasn't the thing that I wanted. That theology and the articles of faith did not appeal to me. I did no want to see the missionary again.

After that I was introduced to Miss Bradshaw and Dr. DeForest, both of whom were Congregational missionaries in Sendai. I cannot praise them too highly for the things they have done for me. What I am and what I hope to be in life I owe largely to them. I hope I could present myself to you as a fair sample of what the missionaries have done in our country. I attended their Bible classes. I attended the church services for nearly two years before I was baptized.

The more I knew about the teaching, the life and death of Christ, the more I became attached to him. I found that it was the spirit of Christ working in believers that made them strong and pure in body and spirit, and I determined to follow in his footsteps all the days of my life. From that time my whole character underwent a change. I was happy and full of joy, singing all the time "Jesus Christ is my all in all."

But to tell the truth I did not understand what the deity of Christ really meant. Neither did I agree with some statements of the apostle's creed. I went to the pastor of the church where I was attending and told him frankly that I did not know much about Christology, but I earnestly desired to follow the example of Christ and prove myself a real disciple of his. And the generous minister replied that was all that was required of me. Only to be faithful to this resolution unto the end. And so I was received into the Congregational Church. It was in 1899, just one year before I finished my high school course.

Soon the time came when I had to decide my life work. First I determined to enter the Commercial College in Tokyo with an intention to become a business man. I thought I was well fitted for that line. But a sudden change came upon my mind. It took place in this wise. One evening in January, 1900, I happened to listen to a prominent Buddhist priest preach in a large temple. I saw a big crowd there consisting mostly of old men and women. I was greatly distressed to find the people weeping and sobbing as if they were going to die. Then a call came upon me with an irresistable power that made me determined to preach to those poor ignorant people with no hope, no God and no salvation. The ideal of service for the first time came to my mind. "Whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant." My former ambition gave way to this noble aspiration. I wanted to be a minister of the Gospel. With that in view I entered the Doshisha College, Kyoto, and then the Divinity School of the same institution. After finishing both courses I took charge of a preaching place in Kyoto for two full years. Then I had a call from one of the largest churches in Osaka to take an office as assistant pastor. There I took another two years.

So I came to this country for further study to equip myself with the full armor of God. I entered the Pacific Theological Seminary, Berkeley, and finished the full regular course. I have been preparing for the ministry these thirteen years, yet I don't think I am well qualified for that sacred task. I am still an infant crying for light and guidance. I believe that Christianity is the life of God in the souls of men. The life of God was manifested in the life of Christ. The very essence of Christianity centers around the person of Christ. The beauty and sublimity of his personality has never been surpassed in the annals of the world.

Closer is he than breathing, and nearer than hands and fett. I believe that Christ is the way and life. He is not only a historical person but the Eternal Spirit. I believe in his humanity as well as in his divinity. I differ from the Trinitarians in that they fall into Tritheism by insisting upon the deity of Christ. I also differ from Unitarians in this that they belittle Christ by laying too much stress on the historical Jesus and ignoring the Christ of the eternal order. I believe in the Bible is a book or rather its infallibility. But because the Bible is a book or rather a library of great splendid experiences that touch the whole gamut from the agnosticism of Job to the spiritual experiences of Paul. I can find there a help, because I can find my own experience mirrored somewhere in its pages; and the way out, if the experiences are dark and sordid. I believe in the kingdom of God on earth, the

kingdom of peace, righteousness, and the universal brotherhood. I believe this kingdom is sure to come and is coming. I am a Congregationalist. I don't know why. May be for the same reasons why I am a Japanese, I was spiritually born in the Congregational Church and the men and women who had influence on me were mostly Congregationalists and my college and seminary professors who helped me to mould my ideas concerning religion and the Church are all Congregationalists. So I cannot get away from Congregationalism.

But my faith in Congregationalism is not without some reasons. I love the spirit of democracy and freedom of thought and the independence of the local churches which are the marked characteristics of Congregationalism. But this does not mean that I am a narrow sectarian any more than I am a narrow patriot. I was in California when the anti-Japanese spirit prevailed and a little boy of twelve wrote me from Japan and said in part like this: "I would that every American missionary to go back to their own country and teach their own people to be good to the Japanese." This is the place where the two civilizations meet. We have much to learn from you and we believe we have something to give to you. As I said before I have been preparing for the ministry. I am not a finished temple, I am in a temple that is building. I can take my tool and do my little part of the building and leave the rest to God. I was sickly born—I am told—and had no hope to live. My mother made a vow to her god that if he would cure her child she would dedicate him to god as long as he lived. I believe she was unwittingly worshipping our Heavenly Father when she made that vow. I believe God our Heavenly Father granted her wish and made me His minister. The other day my mother sent me a word through my wife that she was very glad to send her son to foreign lands to work not for money but to win souls, to make them happier, and better.

Brethren I have no other hope in life than to follow closely the foot prints of our blessed Saviour. May God bless this humble servant is my sincere prayer. Amen.

AMERICAN BOARD MISSIONARIES IN TURKEY.

James L. Barton.

Letters are coming with good regularity to the American Board from different stations in the Turkish Empire, none of them revealing a local condition that causes special anxiety for the safety of the missionaries or of the American Board work. The situation in Smyrna is perhaps the most disturbed, owing to the location of the International College outside of the city, and the prevalence of an unusual number of men out of employment and in dire distress for the want of necessities of life. This has led to housebreaking and general thieving, to an unusual degree. Similar conditions are not reported from other stations, while frequently the expression is used in this connection, that the work is "going on as usual," although all indicate a condition of general distress and poverty owing to the drafting for military purposes of wage-earners and beasts of burden, and also to the requisitioning of supplies for army purposes.

There is every indication that the winter will be one of great distress throughout the whole length and breadth of the Turkish Empire, even if hostilities are for the most part suspended.

We have waited eagerly for information with reference to the status of the Canadian missionaries, of whom there are more than thirty connected with the work of the American Board, since war has been proclaimed between Turkey and England. Word has just come that our most efficient Ambassador, Mr. Morgenthau, has secured from the highest Turkish authorities an assurance to the effect that all the British missionaries, as well as Americans, will not be interfered with, nor their persons nor their property put in jeopardy on account of the hostile relations existing between Turkey and Great Britain. Special emphasis was laid, in this assurance, upon those who are engaged in missionary educational and charitable work, and was made the basis of an understanding by which the American Ambassador assumed the responsibility for the protection of British subjects in Turkey at this time. In writing upon this subject, Mr. Post comments that he is confident that the British missionaries as well as others connected with the American Board will be allowed to pursue their work as heretofore, without disturbance or opposition. This situation will be facilitated by the fact that hitherto American Board missionaries who have been British subjects have been everywhere recognized, not primarily as British subjects, but as missionaries of the American Board, and the American Board is known to be an American institution.

In order to make assurance doubly sure, the American Board has sent to each British missionary an official statement, signed by the President and Secretary of the Board, that the party bearing the document (into which the name was written) is a missionary of the American Board, an American Corporation, and is therefore entitled to all the protection, rights and privileges belonging to officers and missionaries of that Corporation residing in the Turkish Empire. This has gone to them through the United States Embassy, bearing four conspicuous seals, including that of the State of Massachusetts and the United States of America, constituting a formidable document.

The American Board therefore has no reason to feel anxious for the safety of its missionaries in Turkey, although, owing to the intense poverty and distress, they will have a hard and trying winter. They should all be made to feel that the Congregational churches of America stand back of them, and that they are supporting them with their gifts and with their prayers, at a time of unusual trial and of terrible need. The relations which they sustain to the local officials are most cordial, constituting one of the encouraging signs of the times.

A great many inquiries come to the Board with reference to what newspapers refer to as the "Holy War," the friends of missionaries being anxious lest through the declaration of a holy war the missionaries be threatened with martyrdom. All wars of the Turks are from their point of view, holy wars, and the public declaration that Turkey is now engaged in a holy war with the Allies is tantamount simply to the declaration on the part of the Allies that they are at war with Turkey. It is a simple declaration of war; nothing more, nothing less. From the Mohammedan standpoint, however, there is a great incongruity, recognized by the Mohammedans themselves and often spoken of, in carrying on a holy war under the leadership of non-Moslem, or Christian officers, as the Turkish army is now largely officered by Germans. There is no possibility, in the judgment of those who best understand the situation that under these circumstances, what is commonly understood as a "holy war" can be fought. Turkey today, under German domination, has no leadership in the Mohammedan world. No call for a holy war, issued from Constantinople, can have any influence over Mohammedans in general, even in Turkey, much less in Arabia,

Egypt, Persia, India, and elsewhere. There is no need of any anxious thought on the subject of the calling of a Holy War on the part of Turkey at this time.

It is deemed wise to ask the newly appointed missionaries who were going out to Turkey this autumn and the missionaries from Turkey now home on furlough to wait for the present, until the situation in Turkey changes. The Board is getting funds, through the Standard Oil Company, to Treasurer Peet at Constantinople, without difficulty, so that the personal financial needs of the missionaries are met. The abnormal conditions bring great strain upon the work, adding to its expense and calling for special help.

Boston, Dec. 9.

A LONDON LETTER.

Tyler Dennett.

I have not seen any of the American religious papers since reaching London. Therefore I do not know how well supplied our people may be with the religious news from the standpoint of an American. I have been rather zealous in my attendance at religious services, partly because I was deprived of them for so long and partly to secure information by which to make some estimate of war time religious conditions.

In company with so many others I was at first staggered by the gigantic collapse of faith represented in this war and I went to church as so many others did to have my faith restored. Frankly I have been a little disappointed. The ministers here seem to be as much staggered as those who sit in the pews. I have heard many sermons which were filled with consolation for the bereaved, many that were calculated to stimulate patriotism an dencourage recruiting, some which were frankly evangelistic asking people to be as careful of their own personal honor as they are for their promise to Belgium, but only here and there have I found a preacher who dared to wrestle with the problem which has become uppermost owing to the war. They talk on related subjects but few dare fearlessly to answer the question, why is it? I heard Dr. Horton one morning in Lynhurst Road Chapel meet the question fairly. His sermon was from the text: Remember Lot's wife. It was no rose water sermon I can assure you. The general tone of his church is so quiet and restful that I was hardly prepared for the mighty and almost thundering eloquence of his appeal to the English people to remember the fate of those who delay to play with materialism and indulgence.

The churches are well filled on Sundays and the mid-day services of intercession are always well attended. The established Church has an authorized liturgy which makes very effective use of silent prayer. At each service the names of those for whom special prayer is requested are read. Dr. Campbell at the City Temple also invites people to send up to the pulpit requests for special intercession. Some of them are most touching, as when a request was read for prayer that a family of Belgian little children who had become separated from their parents in the exodus from Antwerp might find them again. It seems as though the preachers were gradually recovering their foundations of faith and I note more preaching with a conviction of authority as the weeks pass by. I believe I have not yet heard a minister pray for victory.

Bernard Shaw has, after his usual manner, thrown England into an uproar by a recent article on the war. He renews his old charge of British hypocrasy. One has to read his paragraphs carefully to know just where he really stands. However he seems to line up with the rest of us in the end; although, of course, for his own reasons. Many think his article in exceeding bad taste and most unworthy. It does seem to abound in misstatement and bad logic, and yet he seems to me to make one point which ought to be more widely accepted in England in the interests of honesty. Everywhere from press and pulpit as well as in private conversation we are hearing that England entered this war for the sake of Belgium. Mr. Shaw takes what seems to be an almost malicious delight in showing that this is really another piece of British hypocrasy. England did not enter the war for the sake of Belgium. According to the White Paper, (vide famous document 123) Sir Edward Grey declined to engage not to enter the war even if Germany would promise to respect the neutrality of Belgium, the integrity of France and the integrity of her colonies. If we did not possess this evidence the burden of proof would still be on England. Out of the original Belgian army nearly five out of every six are now either killed, wounded or missing. Nevertheless only last week what remains of that brave little army were reported in the newspapers to be in the trenches withstanding the very worst assaults of the war. It would seem that with three million men in the field in France, the Allies ought to be able to give this little band a rest from the firing line. I have reason to know that while the lips of the Belgians who are in England are sealed, since they are here entirely dependent upon the hospitality of English people, they feel that they have not been very fairly dealt with by the Allies. It would require some brave and wisely speaking men to stand up before English audiences and honestly renounce this piece of vain sentimentality which is being used to gratify English self-righteousness.

It is interesting to note the general apathy here on the drink question. Countless appeals are being made in the letters to the papers, urging citizens not to treat the recruits, and wishing that something might be done to reduce the drinking among women. I have seen no drunken recruits but I never saw so many drunken women in my life. In the face of the measures Russia has taken to deal with the same difficulty and also with the example of France who has stopped the sale of absinthe, no one dares to suggest that England ought to close her saloons even as a military measure. If any were to suggest it I am quite sure public opinion would not uphold it. Temperance sentiment is at a low ebb. Many people seem to feel that whiskey helps the fighting spirit.

This evening I have had dinner with a German who has just been released from a camp where he had been held prisoner of war since August. He is a graduate of one of the colleges here and has been a missionary in southern India. It has been very interesting to hear him state the case from the German Christian point of view. His main point is that England did not need to come into this war, that pro-English feeling has been growing in Germany as well as anti-military feeling and long before the war party in Germany might wish to renew her imperial claims with an attack on England, that party would have disappeared. In other words, if England had only dared to trust herself to the care of moral forces the worst features of this war might have been avoided.

From reading the English papers I had gained the impression that it was only the English interns in Germany who have had to endure hardships from their captors. From my German friend I learn that the condition in the

camp where he was confined here in England were very bad. For instance there was but one water faucet and twenty-five pails for a thousand men to bathe, and wash their clothing and dishes. Even the soberest newspapers do not scruple to influence public opinion by printing reports which convey very wrong impressions.

In the last part of October I spent a week in France. One's passport has to be stamped by the French Consul in London, it may be demanded at any moment in France, and one has to have it stamped by the prefect of police in Paris both in order to remain in France and again in order to leave. I have no doubt that I was frequently under observation while there. Only once were my papers examined and that was while I was standing near the Barrier on the way out toward Saint Cloud. I suppose the curious and elaborate fortifications across the street appeared to stimulate my curiosity unduly.

The streets of Paris are brilliantly lighted at night, but they are deserted after nine o'clock. In London the streets are darkened and crowded. During the day I was surprised to find so many able-bodied men about. By no means all of them have gone to the front. France has not yet taken her young men under twenty years of age. In England I have seen many boys not over seventeen among the recruits. France has sent none of her men above thirty-seven years of age to the front. She has not called out anyone over forty-two. I am told that Germany has similar reserve forces. Paris is calm. On Sunday afternoon crowds thronged the boulevards watching for a Taube and seemed quite disappointed that it failed to appear. There is no apparent hysteria although I saw many, many women in mourning. One sad woman sat near me in a restaurant one day. I could see that she was trying to eat, but the food would not go down. Her black crepe told the tragic story. There was a funeral going on in nearly every church I went into. There were few soldiers on the streets.

The reservist troops are continuously at work fortifying Paris. I saw trenches and wire entanglements for miles around the city. It is generally believed that the Bois de Boulogne is carefully mined. The public are not permitted to walk under the trees. Many people both in Paris and here seem to think that it was never a part of the real German plan to invest Paris. They think that the Germans recognized the impossibility of doing that. When Gen. von Kluck advanced toward Paris his purpose was readily to delay the Allies until the Germans could prepare their positions in the north of France. When that purpose had been accomplished he retired according to an agreed plan. Certainly Paris at the present time must be practically impregnable and unapproachable as well.

One day I went up to Meux from which the Germans retired after the Battle of the Marne early in September. The waitress in the hotel where we had lunch apologized for not being able to give us wine with our lunch. She explained that the Germans had drunk it all. (Perhaps I ought to insert that the apology was unsolicited.) First we secured an automobile to take us outside the town to the battlefield but we were stopped at the first corner and sent back to headquarters with a guard on the seat next to the driver. The commanding officer told us we could leave the town on foot or by carriage but under no conditions by motor. This was a fair regulation as the German lines were only twenty miles away. At length we were off again, with a horse who would have been a faithful ally for the French if we had indeed been German spies.

We drove Northeast along the road which leads past Barcy out toward Senlis and Compiegne. Two miles out from Meux we met the first sign of battle. There by the road-side was a grave, heaped with fresh flowers, with its little unpainted wooden cross at the head. Over in the beet fields beyond the row of poplar trees, in a country which looks much like the land lying between Los Angeles and Long Beach, only slightly less level, we could see where the shells had struck the soft ground and dug out big holes as they exploded. I walked over to some of the trenches with their thatched covers. You can imagine what a trench dug in soft clay would be like after a rain. Looking across the fields we could see graves here and there. Often a soldier's cap or tunic would hang on the cross at the head. In some places the killed were buried in trenches, seventeen resting here and twenty-eight over yonder.

The meadows slope off gently to the northwest. The French troops were stationed in the little clump of trees behind us. The Germans charged up the long hill. In one place the French troops had taken shelter behind the wall of a cemetery, having punched holes through the plaster wall for their rifles. The plaster was scarred with shrapnel bullets.

The little village of Barcy is in ruins. It is unfortunately situated on the upper slope of the hill and the tower of its pretty church proved a conspicuous mark for the German gunners. The roof of the church had fallen in, the windows are shattered, the interior in terrible disorder, the altar broken, but there is a little shrine to Our Lady at the side, much wrecked but with candles still burning and fresh flowers upon it. Just outside in the courtyard is a house the entire corner of which has been torn out by a shell. The old men are busily engaged in repairing the damage and the women are out in the fields gathering the beets.

One wishes that our language might be enriched by another descriptive phrase for war to replace that one of General Sherman's now worn so thread-bare. Call it what you will the hideousness of war is beyond all words.

NATIONAL COUNCIL EXECUTIVE COMMITTEE.

A recent meeting of the Executive Committee of the National Council held in Boston illustrated afresh the interst shown by that body of busy men in the duties assigned them by the Council. The entire membership, eleven in number, was present, ranging in residence from Portland, Maine, to Chicago. In view of the approaching end of the year the committee gave special attention to the resources and liabilities of the Council treasury. This scrutiny revealed the fact that the imperatively necessary responsibilities of the Council can be carried forward on the income provided by the four cents per capita contributions of the churches asked for by the last Council. At the same time it is apparent that the State organizations will need to exercise a fraternal promptness in gathering and forwarding funds, if the Committee is to have sufficient ready cash to meet the regular monthly obligations of the Council. The Committee urges that an effort be made in each state to secure the balance due for 1914 before the beginning of the New Year.

Messrs. Raymond Calkins, Newman Smith and William Hayes Ward of the Commission on Comity, Federation and Unity, met with the Committee by invitation for a conference on the work of that Commission. Sub-committees on

the Council meeting at New Haven reported. Word was received from Prof. Williston Walker, Chairman of the Nominating Committee that work has already begun upon the task of preparing suitable lists of nominees for Council offices and Commissions.

CHARLES F. CARTER, Chairman.
HUBERT C. HERRING, Secretary.

HARD TIMES.

Herbert A. Jump.

Hard times are times of simplicity. They compel us to cut away the luxuries and fashionable trappings of life and come closer to the real values of existence. Until we receive their admonishment we suppose that many things are necessary which as a matter of fact are not necessary. Society is engaged in a gigantic conspiracy to destroy our simplicity. The art of advertising is the art of inspiring discontent. It aims to make us feel that we can't be happy without having certain things which the advertiser then goes on to recommend to us. But when the funds in the family pocketbook run low, then we eliminate the unnecessary trimmings of life, and often are the better for it. It shocks us at first, to make these sacrifices. We are like the Chinamen who have recently cut off their queues. To these Orientals the queue was a precious and symbolic possession, though to the rest of the world it was an inconvenient and unsanitary nuisance. But once the tail of hair is off, the Chinaman is discovering how useless all along it has been.

Hard times are times of brotherhood. We get a chance to help others. We can render the sympathy built upon knowledge, a very different commodity from the sympathy that comes from condescending ignorance. We can distribute cheerfulness along the street by our countenance, our demeanor, our words of courage. We can engage in the high mission which was busying a little girl I read about a few days ago. On her return from the neighbor's she was asked by her mother what she had been doing. 'Well,' she said, 'it was this way: When I got there the baby was crying, so I had to happy her up. Then Walter came in all in hot temper, and I had to happy him up. And just as I was coming away, somebody stepped on the kitten's tail and I had to go back and happy the kitten up.' What sort of face are you carrying around these days of hard times? Is it like a jug of vinegar or like a bouquet of flowers?

But most significant of all, hard times are times of the spirit They have the same solemnizing effect as death, sickness, war. They set us thinking, and thinking about invisible things. Religion ministers to the soul in its hours of need. The Knights of St. John used to be called 'hospitalers,' from the hospital which they instituted in Jerusalem. Christianity has always been busy about hospital work among sad, sore and suffering souls. The richest unfoldings of faith therefore are often contemporaneous with misfortune in material things. Our poverty and our need drive us back into an attitude of trust and submission and receptive humility. Then we learn that poise is not always created by a bank balance, nor is peace always a companion of substantial dividends. I realize that it is more important that I should keep true than that I should become prosperous. I may or may not build up a business but I must build up a character. If my crop of citrus fruit fails, I must pay all the more attention to the crop I am raising of the fruit of the spirit, love, joy, peace, long suffering. We need thus to come gradually into the mood of Gladstone when he wrote as a young man in his journal, "May God use me as His vessel for His purposes, no matter what be the results to myself."

NOTES AND PERSONALS.

Next Sunday morning Mr. Palmer of Plymouth Church, Oakland, will speak on "Things Learned in a Printing Office."

When the First Congregational Church of San Francisco enters its new building a Christian Endeavor Society will be organized. The newer pledge will be used.

"A Word For Old England" is the subject of an address to be given by the Rev. Samuel C. Patterson at the meeting of the Congregational ministers of San Francisco and vicinity next Monday.

Plymouth Church, Oakland, has issued an attractive twelve-page calendar for 1915. It contains twelve pictures of Plymouth Church and Plymouth Center, and excerpts from Mr. Palmer's sermons.

The First Congregational Church of San Francisco has decided on Tuesday evening for its week-night service after it enters the new building. As already stated in The Pacific, this is so as to make possible attendance from all the churches about the bay.

Howard Presbyterian Church, San Francisco, has let a contract for the remodeling of its building which will greatly enhance its beauty and usefulness. This is the church that was founded by the Rev. Dr. Willey. The present pastor is the Rev. C. F. Bazata, who was for awhile in the Congregational work in the Hawaiian Islands, and at Burlingame.

The church at Auburn has secured Rev. Geo. H. DeKay to act as stated supply until they may find and settle a pastor. Mr. DeKay can be with the church only on Sundays; but in other similar supplies with various of our churches he has, in this way, had a wide ministry, and always to the real benefit of the church. He began his work with the Auburn church last Sunday.

Calvary Presbyterian Church, San Francisco, has received 140 members since the Rev. Josiah Sibley entered on the pastorate last May. Dr. Sibley is a graduate of Pomona College and the Yale School of Religion. His ministry has been entirely in the Presbyterian Church. He was at Long Beach for several years, going thence to Knoxville, Tennessee, from which place he was called to San Francisco.

Next Sunday evening Dr. Aked will speak on "Japan's Message to America: What Shall be America's Reply?" A note on last Sunday's calendar says: "The message in question is contained in a volume recently published, a serious effort on the part of representative citizens of Japan to promote good relations between Japan and the United States. These questions are too important to be ignored. The welfare of the world may turn upon a proper understanding between the Republic of the United States and the Empire of Japan."

It is quite possible for a man to simply spread himself without really having any broadening influence.

Among the Churches.

San Francisco, Bethany.—Dr. G. M. Stratton of the University of California spoke Sunday night on "Human Nature and the Fighting Spirit." The address was very interesting, and convincing of the possibility of world peace.

San Francisco, Sunset.—The Sunset Church has voted to accept all the recommendations made by the council held on the first of December at Congregational headquarters. A committee of five, two to be appointed by the directors of the conference, two by the Church Extension Society, and one by the Sunset Church, is to direct the new building project on the corner of Judah and Tenth.

Woodland.—Four were received by letter at last communion. The Ladies' Aid gave an election dinner and took in $150 besides enlisting the cooperation of many. The Thimble club has just held their bazaar and realized about $150. The work is encouraging to Mr. Brereton, especially the Christian Endeavor, and the Sunday evening service—now almost equal to the morning congregation.

San Mateo.—The Sunday School has purchased 100 new hymn books. On December 11th and 12th a successful bazaar was held, the proceeds of which amounted to $135. The prayer meeting is much alive, well attended and helpful to all. Leaders are appointed from the members and the meeting is conducted on the Christian Endeavor plan, one being called upon to lead only once a month.

Pasadena, Union Japanese Church.—On Dec. 6th occurred the ordination of Manaba Kokara as pastor of the Union Japanese Church of Pasadena. The sermon was preached by Dr. Freeman of the First Presbyterian Church, the prayer of ordination was offered by Rev. Mr. Cummins, of the Baptist Church; and Rev. J. H. Lash of the Lake Avenue Congregational Church extended the Right Hand of Fellowship. The Charge to the church was in both English and Japanese, Superintendent Hinman and Rev. Giichi Tanaka of the Bethlehem Japanese Congregational Church of Los Angeles speaking.

Riverside, First.—The members of the Congregation met in a social gathering last Friday evening, in the Ladies Parlor, which has just been handsomely furnished by Mrs. H. O. Reed, a long-time member of the congregation. The congregation heartily appreciate this fine gift. On December 20th at the Vesper service, 4:30 p. m., by request of Booker Washington, a sacred concert will be given by the Jubilee Singers of Tuskegee Institute. On December 18th, the brotherhood of the church will celebrate "forefather's day," the landing of the Pilgrims, by a dinner and many interesting features for old and young.

Los Angeles, First.—At the twilight communion service on December 6 thirty persons were received into the church, four of whom were through the Japanese Branch Church. President Blaisdell of Pomona College preached at the morning service. He gave us a few of his almost startling experiences in raising almost $1,100,000 for Pomona College during the last eighteen months. It was announced that this church had completed, on Saturday the 5th, the sum of $50,000 for the Warren F. Day Memorial Fund. President Blaisdell and Mr. Marston spoke tender appreciative words of Dr. Warren F. Day and his earnest efforts for Pomona College.

Oroville.—Four were received into membership at the last communion, among them the new Y. M. C. A. boys' secretary, who is doing an active work among the boys. Mrs. Rogers, the pastor's wife has organized a "Young Ladies' Comfort Guild" which is doing us effective work among the sick, troubled, aged and poor of the church and city, as the other competent guilds that she organized in former parishes. The young ladies are now planning to give a Christmas party to be held at the Old Peoples' home in Oroville, and are making Comfort Boxes for the sick and poor. The first Comfort Guild in California was started by Mrs. Rogers at Petaluma. It does a work that a charitable organization could never accomplish. It believes that the spirit of Christmas should be in every day of the year.

Benicia.—The tenth anniversary of the pastorate of Rev. B. St. John was on December 6th. At the morning service the pastor reviewed, the events of the ten years showing that in that time 35 had united with the church by letter and 46 on confession of faith, or a total of 81. In the same time 36 have been dismissed by letter, 8 have died and 54 placed on a retired or non-resident list, a total of 88. In spite of constant removals and serious loss of financial resources, the church has gone steadily on, doing good work in the Sunday school, from which most of the accessions on confession have come. This year the financial strain has been heavy on the faithful few, but it is hoped means may be devised to meet the difficulty. On Monday evening a reception was given to the pastor and family in the church parlors. About 75 sat down to the table. A fine chair was presented, and many expressions of good will were heard, with the hope that the pleasant relationship of pastor and people might be continued for many years.

FIRST CONGREGATIONAL CHURCH OF PASADENA.

Five hundred dollars were raised during November as a special gift for Home Missions, more than one-fourth of that amount being contributed by the Bible Schools.

Five barrels of clothing and other comforts were sent at Thanksgiving time to the Indians at Coarse Gold, and the men of the church sent a large cooking range to the missionary in charge, Mrs. M. H. Gilchrist.

Forty-two persons united with the church on December 6th, eight of them on confession. As the pastor makes it a rule to give a personal word to each one whom he receives into the church family, the time usually devoted to the sermon was given to this part of the service.

At the communion service immediately following, Dr. Fox was assisted by the Rev. D. D. Hill, the first pastor of the church. On Wednesday evening a welcome was given for the new members. After a devotional hour, the pastor presented the unique program of organizing a church of the forty-two additions, as a demonstration of the strength and the possibilities of so large an accession. In an open parliament, various names were suggested, the significance and importance of the church name being thus emphasized. Then nominations were presented for the officering of the new church, and it was found there were just enough officers to go round. The new members entered heartily into the spirit of the evening, and were ready with wise or merry suggestions. At an appeal from one of them for advice from First Church about how to raise money, one of the ladies of the Aid Society gave the report of the women for their year's work.

As last year, the society had divided the women of the church into ten groups or "Wheels," the whole forming a "Decacycle." Each wheel chose its own method of work,

and the amounts secured ranged from $67 to $204, making a total of $1,117.

On the afternoon of December 6th, Rev. Manaba Kohara, the newly chosen leader of the Japanese work in Pasadena, was ordained. As the Japanese Mission is under the care of several churches, a number of pastors participated in the service, besides two Japanese ministers from Los Angeles. Dr. D. F. Fox presided, Rev. Robert Freeman of the First Presbyterian delivered the sermon, and other parts were taken by Revs. J. H. Lash of the Lake Avenue Church, Geo. M. Morrison of North, and S. W. Cummings of the First Baptist.—L. M. A.

RECOGNITION AND INSTALLATION IN HOLLYWOOD.

Thursday, December 10th, marked the official beginning of the life of the new Hollywood Congregational Church of Los Angeles, the newest and one of the most promising of our enterprises. Hollywood is one of the finest of the suburbs of the city, and it has been long a matter of surprise that we had no church in the neighborhood. The Church Extension Society and the Conference accordingly decided to enter the field, and Rev. Ray F. Carter, who had previously been connected with the First Church in Oakland, was asked to start the new enterprise. Meetings were started in a moving picture theatre and a surprising number of people of Congregational antecedents were found to build the work upon. Thus the Council, when it met Thursday, found a church of 98 members, who stand ready and determined to build an organization which shall be in every way worthy of its high calling.

But the church was not content to be recognized, but it asked that its minister he also installed, in the good, old-fashioned way. The statement of the pastor-elect was very interesting. Born in Nova Scotia, of true-blue Presbyterian ancestry, he left school during his 'teens and went to work, becoming a telegraph operator. But then he began to desire the knowledge he had declined, and under the tutorship of men from Dalhousie University worked steadily. He then went to New York, where he became head of a settlement, and in that capacity developed a very keen sense of the value of the social side of the Gospel. At length, desiring to enter the ministry, he entered Hartford Seminary, but soon migrated to Union, where he took a full course. For five years he served as pastor of one of the typical Connecticut churches, and then went to Idaho as a home missionary. From thence he went to Oakland, and then to his present enterprise.

As might be expected, from his previous work and experience, Mr. Carter places more emphasis upon the social side of the ministry than upon the purely theological or even the devotional. He is a modern of the moderns. And yet he stated his position so well, and has already won the affections of the Southern California ministers so fully, that he was able to command a unanimous vote in his favor when the Council came to the point of voting upon his installation.

After a most delightful dinner, which was served by the ladies of the church, the public program of the evening was given. The sermon was preached by Rev. William Horace Day, D. D., the prayer was offered by Rev. D. F. Fox, D. D., the Charge to the Pastor was made by Rev. Herbert A. Jump of Redlands, the Charge to the Church was by Rev. Chester Ferris, and Rev. W. J. Marsh of Whittier extended the Right Hand of Fellowship.

The Moderator of the Council was Rev. George F. Kenngott, Ph.D., and the Scribe was Rev. E. H. Willisford, Ph.D. An especial brotherly feature was the extending of the use of their building by the Methodist Church, and the permission to use their kitchen and every facility the church possessed. H. V. H.

A SPIRITUAL INTERPRETATION OF A CALIFORNIA CITY.

In a recent sermon on civic ideals Rev. Herbert A. Jump of Redlands gave a fivefold interpretation of his city which, with slight alterations, might well apply to any city in the irrigated districts of California. His sermon excited so much favorable comment that the Merchants' and Manufacturers' Association passed a resolution of appreciation declaring that "they sensed in such a sermon the realization of a broad citizenship that would bind together all elements of a community, religious and secular, into one force for the advance of the municipality in every worthy way." His interpretation is as follows:

"My City Redlands."

"Redlands—a city where high and beckoning mountains call to purity and steadfastness of life, and inspire lofty aspiration in every citizen.

"Redlands—a city where flowers bestow a perpetual beauty upon the environment, and awaken a profitable hunger for corresponding beauty in the soul.

"Redlands—a ci . .here daily sunshine warms the bosom and invites the heart to a genial tolerance and a cheery good will toward humanity.

"Redlands—a city where gold and green orange groves furnish a never-sleeping parable in color of the proper interplay of wealth and life; dollars to help souls, souls able rightfully to use dollars.

"Redlands—a city where hidden streams of refreshing water speak potently though quietly of the subterranean currents of the spirit that give luxuriance, permanence and fruitfulness to everyday living."

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HELP THE INDIANS.

Rev. W. M. Bowman, our Home Missionary and A. M. A. representative at Fort Bidwell writes that boxes of clothing, etc., are arriving from the churches in response to his notice a few weeks ago of the great suffering that the com-

ing winter threatened to the old and sick Indians living around Fort Bidwell, which is situated in the mountains between California and Oregon, in the extreme northeastern part of our State. He writes that it wil be a great comfort and pleasure to see these Indians at least partially clothed this winter. He is hoping that the department of the Interior will provide some lumber so he can make some cabins to shelter them from the snow and cold rains. Let us remember these suffering Indians while we are enjoying the warmth and comfort of our homes. A LAYMAN.

PASTOR RESIGNS AT POMONA.

Sunday December the 13th, the Rev. Albert P. Davis presented his resignation as pastor of Pilgrim Church, Pomona. It read as folows:

"A term of pastoral oversight among you, already in its actual duration covering more than five years, is now rapidly approaching the fifth anniversary of my established pastorate over this church, the beginning of said pastorate dating from the twentieth of February, 1910.

"During these past years, our united Christian effort has in many ways been notable. In these five years, 280 persons have been received into the mmbership of this church; and our work has been transferred from buildings occupied at the beginning of the pastorate to the larger edifices now enjoyed by Pilgrim Church. With a feeling that a natural termination of this pastorate is now reached, at the end of this period of harmonious effort and co-operation, it is now my wish to devote the coming years to other activities.

"I therefore, with an expression of my continued interest in your welfare, give to Pilgrim Church notification of my purpose to close this pastorate within the near future, at such time of mutual agreement and convenience as will be indicated by the completion of this term of pastoral duty among you.

"During the successive years of my pastorate in this church, it has been my constant effort to serve this community, to bring into it the light of divine truth and the abundant life which proceeds from Christ. I have the belief that the future will establish the substantial worth of these endeavors in behalf of this church and this city.

"The united labor in which we have been engaged has resulted in friendships which are greatly valued and will be cherished by the pastor and his family.

"We have long moved onward together in the cordial acceptance of large tasks undertaken in common. Hereafter, may pastor and people be equally blessed by our Lord, who is th Shepherd of us all."

A Pomona daily paper says that the resignation came as a surprise to the entire community.

"Mr. Davis has been one of the beloved pastors of the city since coming here about six years ago.

"As pastor of Pilgrim Church Dr. Davis' influence has not only been felt throughout the community, but he has been active in his denomination throughout Southern California. He is a man of scholarly attainments, a close student of the best in literature, a tireless worker, and he has proved himself an efficient head of the church. No class or department has been too small for his personal attention.

Go towards the light:
Ask no questions—go towards the light.
The course is unknown by roads uncut and seas unsailed:
Enemies lurk in every shadow—and God—
There's the great cause: go towards the light.

—Horace Traubel.

WASHINGTON.

Seattle, Pilgrim.—The church will close the year 1914 with all bills paid. The budget for 1915 provides for $10,640 for current expenses, and not less than $8,700 for benevolences. The amount to be raised for the work of Mr. and Mrs. Hummell in China for 1915 is $1,500.

NORTHWESTERN WASHINGTON NOTES.

Monroe, F. C. Rolls, pastor.—The social activities of this church prove beneficial to the whole community. The latest feature is a social evening Friday under the auspices of the Sunday school. The invitation is general. A new committee has charge of the refreshments each week and ten cents is the charge. Healthy competition in profit making adds to the rest of the enterprise.

Everett, Elbert E. Flint, pastor.—With several departments reorganized this church is now in fine running order. Mr. Flint believes in thoroughly using the lay element. A series of three Sunday evening services in which laymen had control of the platform, discussing problems of life and labor, have been wonderfully successful. A similar series is in process, under the leadership of the women, and much interest is evident. A Sunday morning class for the study of topics of current interest is growing under the presidency of the genial county treasurer, John L. Boyle.

Belingham, Warren Morse, pastor.—A new departure in the work of this Sunday school is the organization of an orchestra of eight numbers. A brotherhood Bible class is interested in the studies of "The Gospel of the Kingdom," using Dr. Strong's series. The ladies had a rummage sale a few weeks ago, and last week a sale of fancy work and culinary products, the two efforts realizing $200. The Y. P. S. C. E. made a week-day trip to Ferndale and spent a fellowship evening with the church rendering music and pleasantry. An all-day Religious Education Sunday with Rev. Miles B. Fisher speaking at each service and leading in three conferences was most helpful. Last Sunday was Foreign Missionary Sunday, with the eloquent Turk, Dr. J. K. Browne in charge.

Coupevile.—Rev. Edwin J. Ireland, in failing health, resigned from this charge two months ago and removed to Tacoma. The church is in prosperous condition having a loyal band or workers. Rev. R. M. Pratt of Snohomish has accepted a call to the pastorate, commencing work January first.

The Snohomish county logged-off circuit is still in the busy hands of Rev. D. E. Wilson. He preaches at Macchias, Hartford, McMurray, Maltby, Greace, and O. K. Mills, and is looking for more territory. His work is very effective.

Snohomish, R. M. Pratt, pastor.—At a recent communion service seventy-five persons participated, the largest number in several years. Five persons were received into the fellowship, four on confession of faith, three coming from the Sunday school. During the year twenty-one have united on confession, including a whole family of three generations. The church regrets its inability to keep the pastor, who leaves at the end of the year.

INLAND EMPIRE NOTES.

The Spokane Ministerial Alliance met at the Westminster church last Monday with good attendance. The address of the day was given by Rev. Dr. C. E. Brown of Plymouth Church, on "Three Things a Preacher Ought to Know." He said: "First, the preacher ought to know God, and his knowledge should not merely be the super-

ficial and intellectual, but spiritual and experimental. The fatherhood, sonship and spirit of God should be realities to the preacher. He must cultivate the acquaintance of God until it becomes so intimate that he has the freedom of introduction. Second, the preacher ought to know the Bible. The Bible as literature commands our respect, but as revelation it should command our reverence. It is the great text-book of Christendom, and upon its precepts are to be established the foundations of Universal brotherhood and democracy. Third, the preacher ought to know men. To do this intimate association with them in business and society is necessary.

"Great preachers are failing because they are poor pastors. To win the respect and admiration of men, you must be men. Some one has said there are three sexes—men, women and preachers. If this is true it is a pity. Jesus was attractive to men because he was a man. He was friendly, strong and ambitious, and he got along so splendidly with men that not one of his first disciples was a woman."

Superintendent Knodell made an encouraging report relative to fields being supplied with pastors such as Tekoa, Deary and Leavenworth.

S. S. Missionary J. N. Pendleton reported on the Snuday school work in the northeastern part of the State. He is doing efficient work among a large number of Sunday schools.

Among the new pastors introduced were Rev. H. E. Whitney of Hillyard, and Rev. C. F. Thomas of Pilgrim church.

Rev. J. W. Skerry, Ferry, Idaho, reported the work in good condition.

Rev. H. A. Luchenbach is closing his ministry at Newport the end of the year because of the ill health of his wife. She must live in a lower altitude. Mr. Luchenbach stands high among the ministers of the association and all regret to have him leave this region, where he has done splendid work for about a decade. He leaves with the best wishes of the brethren and the churches he has served. In addition to his regular pastoral work he has done especially efficient general Sunday School work in Stephens and Ponterey counties.

Rev. A. N. McDonald, a Presbyterian, is closing his labors with the Ritzville church after a year's service. Rev. Geo. Hull, formerly in the anti-saloon work, is looking up the work at Pleasant and Orchard prairies.

Rev. J. L. Rollins has been called and is at work with the Deary Church, Idaho.

Spokane, Wn., Dec. 11, 1914.

What to shut eyes has God revealed?
What hear the ears that death has sealed?
What undreamed beauty passing show
Requites the loss of all we know?
O silent land, to which we move,
Enough if there alone be love,
And mortal need can ne'er outgrow
What it is waiting to bestow.

—Whittier in "The Singer."

Am I my brother's keeper? No; but I am my brother's brother:
We are bridged to the universal purposes; I pass by him, he passes by me, on the infinite ways,
Sunlit, star-eyed, the round accomplished.

—Horace Traubel.

WAR.

Belle W. Cooke.

How strange the eyes that see great facts
So vastly different at times,
And change to brave, heroic acts
What yesterday were hideous crimes.
The man who fires one bomb or shot,
Or takes one life with sure intent,
Whether he have just cause or not
Is hunted o'er a continent.

While fathers round their desolate homes,
In ghastly piles are lying dead—
The price of victory when it comes—
And not one word of crime is said.
There has no word been ever heard
That can the dreadful horror tell
When pushed, and rushed,
And forced, and crushed,
By thousands crowding on, to swell
The stream of urging, living men,
Without the spur of hate or greed,
To strike for life, and strike again
Those who are innocent in deed.
Why range the men in rushing rows
With bayonet and shot to deal,
And former neighbors shoot as foes,
For women lorn to nurse and heal?
Why praise the Red Cross nurse's work,
Ask womankind to undo the wrong,
When Christians change to bloody Turk
How can we join the victor's song?
And "Why, Oh Why?" is still the cry,
This ruin that no power can mend?
While rulers break continually
That great commandment at the end,
"Thou shalt not covet **anything**,"
For years the great desire has grown
Within the heart of lord and king
A neighbor's splendid ships to own.
One fearful word explains it not
Though War-clouds reason's self befog,
For **War** cannot suffice to blot
The Whole God-given Decalogue!

Berkeley, Sept. 1, 1914.

The Home.

THE MAN WHO TRIED TO STEEL HIS HEART TO DO WITHOUT CHRISTMAS.

A member of the New York Post staff writes: "Today I followed a man who has been steeling his heart to doing without a Christmas. He is too poor this year, notwithstanding he has four children and a wife in an apartment uptown—or perhaps because of it.

"We will get the children some of the things they need to wear," he said to his wife last week, "and omit the Christmas tree."

Naturally, they were going to do without presents themselves.

At breakfast this morning the man's little four-year-old girl said: "I hope Santa Claus will bring me something that isn't useful." I fancy the man was thinking about that all day. When he came out of his office at five o'clock in the evening there was a worried look on his face.

The air was clear and crisp, and the electric lights

sparkled with Christmas gayety as he walked down the street past the double row of pushcarts laden with glittering baubles. The sparkle began to be reflected in his own eyes. Everybody was loaded down with bundles. Everybody seemed very happy. The man could not help feeling happy, too. The Christmas spirit was getting the better of him. The bright lights shut out all the past and all the future. He saw only Christmas day and four Children gazing with eyes full of wonderment and delight on a Christmas tree.

I heard him mutter something about "Poverty be ——!" And he stopped at the nearest pushcart and bought long strips of colored glass and paper bells of scarlet. Then he walked down the line a little further and bought some candles and some candle-holders. At another cart he got a spool of tinsel rope. His face kept growing brighter at each step. Once he encountered a friend, who said:

"This stunt on Christmas eve is the best part of Christmas for me. If the kids enjoy these thingamajigs half as much as I do, I'll be satisfied."

The man stopped at a toyshop; and, when he emerged, his arms were nearly full. There was a candy store next door. The people were crowding six deep about the counter, where the glass cases had been cleared away and the candy boxes were piled in lotfy pyramids. Other people, laden with bundles like himself, smiled at him as they saw him. The man smiled back. He was so pleased that he could have wept. Those smiles said: "Aha! I see you think well of your little ones, too." The man was pleased, because that was just what he was thinking about the others.

For The Children.

SUSANNE'S CHRISTMAS.

"Grandfather, seems as though there's Christmas angels all over the world," said Susanne as she climbed up on grandfather's knee and laid her head on his shoulder. "This is going to be the best Christmas of all," she continued. "Can't you feel things in the air, Grandfather—kinder different, you know, like as if angels or something real good was round close to you?"

Susanne lifted her head and gazed eagerly into grandfather's eyes. The old man drew the child closer to him, and Susanne, considering grandfather's silence to mean "yes," put her head down again with a happy sigh.

"Tomorrow night," continued Susanne, "there won't be any one in the house, will there, Grandfather?"

"No," said grandfather, "I reckon there won't. I reckon we'll all be driving off to the Christmas tree."

Here Susanne sat bolt upright again and clapped her hands. "O, Grandfather, did you ever see a Christmas tree in your whole life? I never did. And you and I'll sit on the back seat, won't we?" Sucanne seldom waited for grandfather to reply to her questions, "and when we get there, Grandfather, and the Christmas tree begins, then you'll be glad, 'cause there's going to be a s'prise for you, but it's a secret"—here Susanne's eager eyes were riveted on grandfather's placid face.

"Well, child," said Susanne's aunt "if you don't be getting to bed pretty soon I guess there won't be a secret long."

Susanne did dislike to go to bed, but grandfather put her down on the floor and gave her two extra kisses because it was Christmas Eve, and then there was nothing left for her to do but to find her way up the stairs to her own little room.

There was a brown paper package in Susanne's upper bureau drawer, and as soon as she got up stairs she took it out and felt of it. The next morning she took the package into bed with her and a dozen times during the day she went up to the little room and taking off the wrappings gazed lovingly at the contents. It was the first Christmas present that Susanne had ever given to any one. She had earned the money all herself, picking huckleberries. The present was a jews-harp for grandfather. Long ago he had owned one and he could play beautiful tunes upon it. He had told Susanne once that if he only had one now he felt sure that he could make music, and very likely he could teach Susanne some tunes. So Susanne had thought and thought how she could get one for him. Now here it was in her bureau drawer. Only a few hours more and it would be hanging on the Christmas tree, grandfather would have his name called and he would walk up to the tree and take off the wrappings and—O! Susanne felt as if she couldn't wait until night.

But the hours really did pass by at last and Jim went out into the barn to harness up. Grandfather's coat was brushed and Susanne's hood tied and everything was ready.

Aunt Minerva, who was mother to the other children, and their great aunt were to sit on the front seat with Jim for driver. Grandfather and Susanne and the two girls were to sit on the back seat, and Tom was to sit on the floor. It seemed a great while to Susanne before the horses came up, and meanwhile grandfather had been called into the kitchen and there seemed to be a great stir and bustle. Susanne stood by the window watching, her brown papper package held tightly in her hand. Presently she called, "Here comes Jim, here he comes," and then before she was quite sure what she was about she was in the pung, and the horses had started and she was on the front seat sitting in her aunt's lap.

"Why! where is grandfather? I thought I was going to sit side of grandfather," she cried, stretching round to see what had become of him. "O, grandfather isn't here," exclaimed the child. "Whoa! whoa! you've forgotten grandfather."

"There, there," said Aunt Minerva, "don't take on, child, we haven't forgotten him; the back seat broke down when Jim was trying to fasten it in and grandfather said he just 'leaves' stay home. He couldn't sit on the floor, you know, Susanne, he's too old, and he doesn't care about Christmas trees, not a mite. You can tell him all about it when you get back, and we'll carry him some of the cake. There now, don't cry."

But Susanne refused to be comforted. Grandfather had never seen a Christmas tree and, although the rest of the family did not suspect the truth, the child's unerring instinct told her that he had eagerly anticipated the occassion. Poor little Susanne! She did not cry very long, but the beautiful Christmastree had faded away, and the dark eyes looking out into the night saw only dear, patient old grandfather sitting in the deserted room at home.

The vestry was pretty well filled when the family reached it. A curtain was drawn across one end of the room, and Aunt Minerva, after taking off Susanne's things, gathered up a lot of packages and disappeared behind it. The great aunt found somebody to talk with and Jim and Tom and the girls began to play games.

Before very long the people were asked to be seated, the curtain was drawn aside and there stood the most beautiful Christmas tree that could possibly be imagined. Santa Claus was present, too, and the first name to be called was Susanne Winslow. Santa Claus held the package very high and called the name a second time, "Susanne Winslow." Everybody looked around, but no Susanne

could be seen anywhere. Aunt Minerva stood up and spoke her name quite sharply, but no little voice responded.

"Why," she said, "Susanne must be here, I took her things off myself not fifteen minutes ago." Then all of a sudden it flashed upon Aunt Minerva's mind that Susanne might have started for home. "O! you don't suppose she's gone home, do you?" she exclaimed in a frightened voice. "She was disappointed because we couldn't bring grandfather, and now I am afraid she has gone home—all alone—three miles—in the dark, too—and the snow!"

The room was as still as still could be. Everybody looked at everybody else, and no one seemed to know what to do until the minister, who was a genius for helping people out of difficulties, declared he could make things all right.

" Just drop the curtain, Santa Claus," he said. "Ill take Rex, he's all harnessed, and bring Susanna back in no time."

Then the minister put on his great coat, and before any one could say a word he was speeding away over the country road. Rex was the fastest horse in town, and it wasn't very long before the minister saw in the moonlight a little figure trudging along over the snow.

"Hello, Susanne," he called as he drove up to her. "There is a nice Christmas present on the tree for you, jump in and I'll give you a sleigh-ride back to the vestry."

But the minister's words did not have the desired effect. Susanne started to run as fast as she could. The minister soon overtook her, and this time he spoke her name quite sternly. Susanne stopped at once.

"Get into the sleigh, dear, I want to talk to you." The minister's voice was trustworthy, and Susanne stepped into the sleigh.

"Don't you want to go back to the Christmas tree?" he asked.

Susanne shook her head.

"Why not, dear?

Susanne lifted her troubled eyes to the minister's. "I want to go home and stay with grandfather."

"But the people are all waiting for us, and your aunt wants you to come back," he urged.

Again Susanne shook her head. "Grandfather's all alone, and there is lots er folks to the Christmas tree."

"Is grandfather sick?" asked the minister.

"No, sir, but the seat broke down and there wasn't any room, and grandfather's never seen a Christmas tree and I've got a present for him." Here Susanne held up the brown paper package.

The minister looked down upon the earnest little face a moment, and then he spoke to Rex. "I guess," he said, "we'll let the people at the vestry wait a few moments while you and I go back after grandfather."

As Rex dashed over the road Susanne's eyes became more and more radiant with joy; at last she sat straight up in the sleigh, and words came to her relief:

"Grandfather'll hear the bells," she cried, "and he won't know who 'tis, and the bells'll stop and he won't know, and I'll run right in and he won't know 'tis me, 'cause he can see real quick, and I know where his coat is and all his things, and he's got a clean handkerchief in his pocket, and I'll say, Grandfather, Christmas has come true—and"— Here Susanne, in her excitement, slipped off the seat and stood straight up, looking eagerly forward for the first glimpse of the old, familiar house in the bend of the road.

A little later when Susanne, holding grandfather fast by the hand, walked into the vestry, the minister with the brown paper package bringing up the rear, the people could hardly restrain their enthusiasm. Some helped Susanne with her things and some helped grandfather. The best seat in the room was given to grandfather, and a place was made for Susane to sit close beside him. The minister took pans to hang grandfather's present on the tiptop of the Christmas tree, and so it was the last one to be taken off. Everybody watched grandfather untie the string, and then, to Susanne's unbounded joy and happiness, the minister asked him to play them a tune. The old man stood up and played such beautiful music that all the old people cried for joy and the young people smiled with delight, and the minister, looking down upon Susanne's enraptured face, felt that in one little heart, at least, the beautiful Christmas spirit had found a home.—Frances J. Delano.

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